The Christian Sun.

In Essentials—Unity, in Non-Essentials—Liberty, in All Things—Charity.

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EDITORIAL COMMENT.

Raising the Maine.—The battleship Maine had hardly gone down to the bottom in Havana Harbor before there was talk of raising it. This talk receives fresh impetus periodically. It was a magnificent ship, having cost the government four million dollars. Recently the Committee on Naval Affairs favorably recommended a bill appropriating $100,000 to raise the wreckage. Still there is delay, and the work of clearing the harbor remains undone.

So, very often, by one rash and reckless act a life is wrecked. Its ruin remains a menace to society. Its wreckage is discussed and deplored: but it remains a submerged mass, with none to raise, many to discuss, much to be injured, nothing to be gained by it. You may easily wreck for all time that which it has taken millions to build.

The Low Depths.—The dispatches tell of a woman of Signac, N. J., who requested the saloon keeper not to sell her husband any more liquor. The woman reported to the officers of the law that the saloon keeper gave her this answer: "As long as your husband has money I will sell him liquor. When he has no money I will throw him out." The officers made an investigation, found that the saloon keeper had not paid his license as a bottler for two years, was in arrears for his license as a tavern keeper, was subject to fine for selling without license, and was then fined $600 and ordered to lock up. If there is any low depth of moral degeneracy to which liquor will not drive a man, it has never yet been conceived by the human mind.

Brave in Defeat.— One of the noblest traits attributed to the great general, Robert E. Lee, was that he was as brave and manly in defeat as he had ever been in moments of victory or success. This trait has ever characterized the great, and is a most admirable one —to be kind, gracious, generous, patient in the hour of defeat.

The papers are telling of William Jennings Bryan's defeat in the political convention of his own State last week. He championed a coounty option excise plank in the platform of his party and was overwhelmingly outvoted. An interviewer approached the Nebraskan to get his views when he received from the defeated candidate this fine reply: "I had rather be a doorkeeper in the house of the Lord, than to dwell in the tents of wickedness."

The County Hospital.—This good county of Alamance takes another step forward, and a most commendable one. This is for the relief of human suffering and the stay of human disease. In short, the people are moving to have a well-equipped hospital sufficient and close by. The county commissionners have donated ten acres of land on the beautiful macadamized road between Burlington and Graham, and Burlington has taken the lead in raising by popular subscription $3,600. A house-to-house canvass is going on in the county now to secure such funds as the people generally will contribute. Without hospital facilities medical science, ever going forward by leaps and bounds, cannot do the great work of which it has the knowledge and is capable. You will find at the hospitals now every day those who, but for the hospital, the conveniences and relief there, would be in their graves. This is a humane work indeed and we indulge a pardonable pride that our good county undertakes it.

Kept Her Nerve.—That was a remarkable story of coolness and self-possession that the dispatches carried one day last week A young lady was crossing a high trestle on the railroad near Old Fort, in Western North Carolina, when the passenger train switched around a near by curve and came bearing down upon her. There being no possibility of escape by flight, the young lady hung herself flat upon a crosstie and quietly let the train pass over her prostrate form, without injury, save for a few scratches and a much crumpled dress. There was an experience for you, and the young lady said she was not frightened. If in difficulties the most trying and difficult one can keep one's presence of mind there is hope; but loss of nerve often means loss of life. When temptations of the most trying character assail us, if we will only keep our nerve, maintain our presnece of mind sustained by a good conscience, there is hope, help, safety.

—Assistant Secretary J. A. Ferrell, M. D., Raleigh, says that six hundred North Carolina college students have been examined for the hook-worm disease and one-third of them were found to be infected. Examination is now being made of 12,000 men in the State who are members of the National Guard. Dr. Ferrell says the farm products of the State would be worth at least $6,000,000 each year if this disese were exterminated.

—Physicians, druggists and the other knowing ones now declare that butter-milk is the most healthful, wholesome drink of all. The drug stores have put it on sale, doctors prescribe it to the sick and the well, and lunch counters can't supply the demand. "Clabber" has also come into its own and is rated second only to buttermilk. We do live in such a happy world. By the time we have about discarded the old, we take it up again as if new and never tried before—and so we have fads and novelties all along.

—Norfolk papers say that the present is the greatest fishing season that fishermen of the coasts near Norfolk have known for twenty-five years. Even Dr. Manning, our efficient and genial Norfolk correspondent, wrote The Sun recently, in a letter which went astray and only recently came to hand, that he had experienced a great occasion at Ocean View recently, landing we know not how many "spots" in a few hours. All this comes to us in the days when the four walls of an office hold us and we are helpless. This life certainly has its cruelties.

No one whose eyes are open to the signs of the times can fail to see that the piety, the brains and the money of the Christian world are being marshaled as never before in the history of the church to capture the entire heathen world for Christ.

THE SUNDAY SCHOOL THE NURSERY OF THE KINGDOM.

If no new thing is found under the sun new forms from old material must be produced and applied to present needs and conditions. And what I have written on this subject may have been said before in substance if not in form, but from the necessity of the case it may be repeated again. Fully realizing that there is but little, if any, originality, it gives liberty to repeat on this occasion.

When Jesus rose from the dead and sat on the right hand of the Majesty on high, then was He most solemnly inaugurated, and proclaimed King of the universe especially of the new testament church, amidst adoring myriads of attending angels, and "the spirits" of just men made perfect." The Kingdom of Christ is destined to fill the whole world. Its real subjects are only those who are of the truth; for none can enter but such as are born of the Spirit. So then, the training of subjects to live in this Kingdom is a great and responsible work. This Kingdom that has firm and permanent foundations never changes. It will stand forever, and there will be no change in its government.

Philosophical and chemical changes are being made every day, and they will be repeated as long as time lasts, forming new objects from the same old material which was made in the creation of the world. But new discoveries and inventions working through science have developed many new and useful things. This great world is full of material, and some in every department of human activity have labored skilfully to utilize the means which God has provided for the good of His creation. When God made the world, He did not make boats to float and run on the rivers and across the seas, nor bridges over rivers, nor railroads across continents, nor tunnels through mountains, nor subterranean ways, nor houses, nor a thousand other things, but made man and gave him the mental and physical ability to do those things. They were thought out in the beginning and reserved for a time for development. So then, we are thinking the thoughts of God after Him, and executing some of His plans, for He had thought them all over before the wonderful making of a man. The very same air and water, made in the creation, put in the archives of the ages, and kept in nature's great laboratories, are as good, refreshing and useful to-day as when first produced. For they are the two main elements which maintain and continue life.

The Sunday-school as the primary work of the church, the nursery of the kingdom, is growing in interest, and that combined with missionary work is the leading factor to evangelize and civilize the world. An interested one said recently, "Without the early training in the Sunday-school my life would have run to waste; what I learned there and the love which I formed for the Bible caused me to shun many ways I desired to travel. Jesus was taken as my Guide and Friend and I followed Him in the bright and beautiful way." Each one must depend largely upon his own energy and industry for his success in the divine life. Jesus is the way and every one is invited to follow Him. He can use the means of grace to make himself an eminent Christian or he can embrace the ways of sin and death. Without early and careful training in the Word many would have been a failure and entirely lost.

No one is born with an education—the capacity to receive it has been given—the mind to improve provided, but the individual must cultivate, polish and beautify it mainly by his own efforts. God gives the people and the means for their education, man does the rest, and he may do great things in the kingdom for himself and others also if he will. To have the means with which to do and the ability to perform is certainly a great blessing. To train men for His service and help them to work out their own salvation is the noblest work of life. This is often effectually done by them who do not claim great literary attainments. Have known some earnest ones who have done excellent work in training children for the kingdom of Jesus. Not the most brilliant orator—not the most logical thinker—not the most beautiful speaker is always the most effective—but, he who glows with the love of God and lifts you higher and higher until you can see, by faith, through the gates into the city of God, and helps you to climb the golden stairs that Jacob saw or his dream, is the most helpful teacher. A teacher who will have the power and influence like one in the following illustration is worthy of special notice. A girl who was brought into the Sunday-school and became a Christian woman, in her last sickness said to her nurse, When I meet Jesuse I want Him to give me two crowns. When asked what she wanted with two crowns, she answered," I want one to put on my own head and the other to place upon the head of the woman, my Sunday School teacher, who taught me the Bible. When children and old people too are well taught in the nursery of the Kingdom the first principles for right living will be learned. It means so much to begin right, to keep right and end right.

Character building should be the first consideration of every one. A good character is cultivable, and the study and practice of the Bible are the principle means of cultivation, for no one can practice its teachings without becoming better in every necessary qualification. Wealth, prestige and influence are desirable in an honest way, but character formed from the word of God is most vital and essential part of life. No one can be perfectly and permantly happy without it. It matters not what the attainments are in any field of human progress, no life will be a permanent success without a good character. It will be a failure in the end and a failure forever.

Truth, honesty and purity are thre important and essential principles in the formation of character, and without these no life is fit for existence on earth or in heaven. With them a character can be made to stand the use of time and of eternity. These three will adorn any character and make life sweeter and better. Honesty, now at this time, and in every time, is what counts in church and state. No church will stand to gether long without honesty, truth and purity among its members, and no government can live and prosper without them. They are triplets of honest birth which will never die.

The Sunday-school is very appropriately called a nursery for the church and nation. A training place not only for the children but for all classes and conditions of people. For if it is properly considered and faithfully attended, and the lessons earnestly and prayerfully studied in the greatest text book in the world has ever known,it will change the lives and form the character of the children of this nation. It is also pleasing to know that more adults and old people attend the schools than ever before. One reason is the continual increase of population, but the main one is the constant consecutive study of the Bible history as related by patriarchs and prophets, by Jesus himself and the apostles. They are getting more interested in it, they understand it better and it is a joy for them to learn the word which teaches them the way to a beautiful life. Heights yet to ascend in the Christian life which have not yet been reached by many but the great Leader says to each one, I will not leave you comfortless, I will come to you. If you cannot climb as fast and as well as some ahead of you, never keep back, keep right on trying Once a lady went to an artist and wanted him to show her how to make beautiful curves and lovely pictures like he did. He told her if she would practice eight hours a day for forty years she migt be able to reach his standard.

So we see it is work, practice, action that gives good results and trains a soul for heaven.

The religious world is looking for greater and better results for bringing souls into the kingdom of Jesus. To us duty clearly and correctly will depend upon how we look, and the color of the glasses through which the view is taken. Through discouragement some are looking while thus engaged cannot see very far away, nor long at a time. These may be called retarders, lookers through blue glasses when they and every object are colored with the "blues." Specks on the mocroscopic and telescopic lenses prevent them from looking like they ought to look and seeing like they ought to see. There are others looking, seeing and working in and through hope. These appear bright and attractive and the outlook in every direction seems inviting and very attractive to them. Nothing prevents them from climbing over the heights of time and space; telling and singing in loving, tactful words and inviting tones, the everlasting love of God. These see clearly through the bright way of hope, and work with life, zeal and ambition to bring willing subjects into the kingdom of our Lord. An inclination with weak ones is to gravitate toward the sensualist, while very many others are in the realms of pure thinking and living. A teacher therefore should be very careful, gentle and apt to teach, so that the different conditions of his class may be fully met.

The chief aim of every teacher and scholar is to be blessed in teaching and in learning the will of God concerning them. When we get the meaning of His word and better understand its divine purpose the way to duty, holiness and happiness is made plain, pleasant and admirable to every traveler, and he who walks the ways of sin no more is delighted with the journey heavenward. Habit will have much to do with the life of every body; habit, in any thing, gives power—it strengthens by repeated use, and must be had to accomplish any purpose. The power of the will influences to do right or wrong, and the actor is at liberty to exercise the will in any desirable way. The power to do evil will grow, but when its destructive work is done it leaves its victim in devastation and ruin. Then looking backward over the past with a sad exclamation, "I have destroyed myself."

The Sunday-school teacher ought to impress his class with the importance of forming the habit of study: study to enter the treasury of the Lord and bring from its profound depth the joy of His salvation. For when they touch the fountain of life they can bathe their tired souls in its refreshing and everlasting flow. A sculptor has been noticed with chisel in one hand and mallet in the other carving an angel, and a painter has been seen with brush and pencil painting a most beautiful picture, but neither of them surpassed a Sunday-school teacher helping to form a beautiful, lovely Christian character.

The missionary spirit taught and developed in the Sunday-school is working its way through and is a great means to help civilize and Christianize the world. Better and greater work as a result will be seen every year as many souls will be brought into the kingdom; for all classes are taking a greater interest than ever before. Light and truth have been sent out, and they will enlighten and confirm by their powerful influence. Many are skilful in the work, but there are some not so well prepared to take hold of it and push it to a successful completion, but they are trying earnestly, and are learning how. Let them be encouraged and helped. Michael Angelo once visited the study of the young Raphael. The junior artist was not in, and Angelo departed without leaving his name; but before he left, he took a piece of chalk and drew on the canvas underneath the meagre design of Raphael a bold, sweeping line, and added the word "Amplius." Raphael seeing this, knew at once who had been there, and forthwith changed his style, and became the painter the world calls divine. Dear brothers and workers together with Him, Christ Jesus comes thus to us, and looking at our contracted designs, and poor schemes, and imperfect work, He writes underneath: "Amplius—amplius—wider and further; more and still more."

When God breathed into man the breath of life, and he became a living soul, it was designed that that soul should form the principles of spiritual growth by using the means of grace and salvation which had been sufficiently provided. To teach children and others in the Sunday-school the way to grow in grace and to come to the knowledge of the divine truth is a wonderful privilege and a delightfully pleasant study. the noblest and greatest work of men or angels. The Sunday-school, the nursery of the church, is a suitable and most desirable place to begin this work. And it is our glad privilege to know that so many are engaged in it with increasing interest and ability. What a mighty host of men, women and children working in the kingdom of our Lord! It is inspiring to hear them sing and see them work as they move heavenward. No wonder then they have so many conventions to learn what they have done, and are doing, and to see what they can do to accomplish this great work. Toil on, toil on, you noble children of the King, and as you work, watch, sing and pray, expect the blessings of the Lord to flow into your lives.

Three important things are needed to give success, and these three are life, light and liberty. What a great thing is life with all its privileges and great opportunities! It is worth so much to live in this age and enjoy the blessings it offers. Do we understand what it is, and do we realize its worth? What a bright, glad thing is light! the light of nature and revelation causes us to see and understand more of Him who made and controls them. What a great blessing to be free from the bondage of sin! "Stand fast therefore in the liberty wherewith Christ hath made us free," and let us help all in our Sunday-schools, who are in bondage, to be set at liberty. It is your mission to help get them out of the prison of sin, and direct them to find liberty in Christ by coming into His kingdom; for without that liberty they cannot soar above the storm cloud of sin, nor dwell in the realms of purity.

The work is great, the field is inviting and success will bless the faithful. Standing in the dim, cold, gray twilight of a December evening, a very old and faithful Sunday-school worker is seen coming down the way to the end of a long and eventful journey with but little means, and few friends, for they have nearly all passed over the great divide. He suddenly stops, puts down his staff and lies down upon the ledge of a rock to die. With a bent form and very weak, his breath short and heavy, but his mind clear and strong, and while breathing out his life he slowly utters with trembling lips, "Is there rest and home and heaven for me?" Then a lovely angel hovers over the dying pilgrim, whispering softly, Yes, there is a home in heaven for you, and I have come to comfort you and conduct you through the gates into the beautiful city.

J. T. Kitchen.

Pie As You Like It.

A traveler who stopped for a few days in a village of Maine put up at its only hotel. At dinner he was waited on by the landlord's daughter. After he had finished the early course, she asked him if he didn't want some pie. To his inquiries as to what varieties she had she replied: "Well, we got three kinds o' pie—open-faced, cross-barred, and kivered, all apple."—Lippincott's.

NOTES AND PERSONALS.

—Rev. L. F. Johnson, Raleigh, assisted Pastor A. T. Banks in a successful revival at Plymouth, in Wake Co. last week.

—Our very best wishes and bon voyage for Brother Poe of the Progressive Farmer who sails shortly from San Francisco for a trip around the world. He expects to return by Jan. 1, 1191.

—Send in your order for "The Life of James O'Kelly and the Early History of the Christian Church," by McClenny. The history is the first ever written of this great man, and it gives an insight into his life and times not to be obtained from any other source. The price is $1.50 postpaid.

—Hon. W. H. Carroll last week moved his law offices from the Holt-Cates building to the new First National Bank building, rooms one and two, first floor. He is well located and will be glad to serve the people in his new quarters.—Burlington News.

Congratulations to Broother Carroll whose handsome suite betokens something of the progress and success to which his fine talents and large practice entitle him

—Prof. W. A Harper of Elon College was here yesterday in the interest of that excellent educational institution. He informed us that while here three persons signified their intention to enter there to the fall term.—Graham Gleaner.

Prof. Harper is certainly making an active anvass for Elon students and the members of the Faculty are enthusiastically assisting him in the work. The outlook for a good opening becomes more hopeful daily.

—Rev. D. A. Long, D. D., Graham, N. C., writing to the Morning Star, Boston, Mass., assigns these among other reasons as to why the people of this State are prosperous and happy:

1. We have once and forever closed our saloons. 2. Our people are not troubled with new fads about religion. 3. Only about two per cent. of our population is foreign. 4. Everybody, nearly, speaks English, and there are no better white people to be found on earth. 5. The best negroes, not only in the United States, but perhaps in the world, are in North Carolina.

—Brother Daniels, of the esteemed News and Observer, ever on the lookout for all that helps to uplift the people of this good commonwealth morally and religiously very truly comments on a revival of religion at Madison, N. C., which closed last Sunday:

"The revival spirit is alive in Madison. One hundred and forty peopple joined the several churches in that good town last Sunday as a result of revival services. The hope of the State is in the profession and practise of the Christian religion, and if every town and community could be stirred as Madison was it would mean a mighty uplift.

—Rev. S. L. Morgan, of the Baptist Church in this city, went after the moving picture and vaudeville shows last Sunday night. He scored the high skirt dancers, the exciting highway robbery pictures, etc., and spoke in no uncertain tones. In nearly all the churches of the city, there is a spirit of antagonism to the moving picture shows, and it is very probable that some united action will be taken with regard to the matter.—Burlington News.

We note that the churches in many places, like those in our neighboring town of Burlington, are taking steps to antagonize the moving picture show. Some are claiming that it does more harm to the morals of the community than the theater.

—A Christian church, with a most hopeful outlook, was organized at Ether, N. C., July 14th. There were eighteen charter members and others are to come into the organization shortly. Rev. S. B. Klapp is pastor, and was assisted in a series of meetings there the past week by Rev. J. F. Morgan. A handsome and comfortable house of worship is being erected.

—It is gratifying news that comes to the effect that President E. L. Moffitt who is recuperating in the Valley of Virginia has so far recovered as to expect to return to Elon third week in August and take control as president at the opening of the fall term, September 7th.

—"The Life of James O'Kelly and the Early History of the Christian Church." A biography of real weight and worth, a history of deep interest and great value. For sale by The Christian Sun, Elon College, N. C. Postpaid, $1.50.

—Rev. B. F. Black changes his address from Memphis, Tenn., to Suffolk, Va. In returning to Suffolk, Bro. Black is only coming back to his own, having previously resided in Suffolk and where indeed he found his better half. For several years he has been Secretary of the Street Railway Y. M. C. A. at Memphis and returns to Suffolk to become general Secretary of the newly erected Y. M. C. A. of that place. In Memphis he was very successful in his work, building up a powerful association there with 465 members and having, according to the Memphis News-Scimitar, developed the organization to a very high degree of activity and efficiency. The press of Memphis speak in highest terms of Mr. Black's great work there and express deep regret at his going from them, declaring that his leaving is regretted deeply by the men of the street railway Y. M. C. A. We wish Bro. Black the success in his new field that he has attained in the one which he resigns.

NORFOLK LETTER.

Rev. C. C. Ryan of Ansonia, Ohio, preached Sunday morning and evening for Rev. J. W. Harrell at Portsmouth. He will assist Bro. Harrell during the week in a meeting at Berea, Norfolk County.

He will preach at the Temple next Sunday.

The prayer meetings at the Third Church are growing in interest and the congregations are constantly growing. A great many of our people are away, hence Sunday school is not quite so large as recently. But despite the fact that so many are away our congregations continue to grow under the interesting preaching of Bro. Hanson. A large crowd heard him Sunday night in the last of his series of sermons on the peacemakers, "The Great Peacemaker."

Bro. Hanson jumped into prominence some what last week by appearing before the City Council and making a speech against the appearance of the Johnson and Jeffries fight pictures in Norfolk, after he had previously attacked in the public prints the position of one of the members of the city council. He announced his subject for next Sunday night, "Citizenship, The City Council, and our Public Welfare."

Often I had heard of the far famed "Valley of Va."

Leaving Norfolk last Tuesday at 4.00 P. M. via. the C & O., after a delightful ride across "The Roads" at New port News, I boarded one of the magnificent trains of that system and was soon speeding at about 50 miles an hour toward Richmond, where after just a few minutes to change cars we were again speeding toward Gordonsville, being famous as a place to get fried chicken and biscuit while you wait. I got some and of all the fried chicken that I ever ate, and my Ala. friends will testify that I have eaten some, that was the very finest. At 10:45 I found myself at Staunton, Va.,

The occasion was the annual meeting of the Va. State Dental Association.

It was one of the finest meetings ever held in that section of the state. Staunton is a beautiful little city nestling among the hills, for while it is in the valley, yet it is in the hills, for the term valley I find is only used comparatively, for it is simply a range of hills and mountains not quite so high as the Blue Ridge on the east and the Alleghanies on the west. The Betsy Bell and some others are mountains of considerable dimensions almost in speaking distance of the city.

By a special effort I managed to make the return trip by day-light and was amply repaid. Leaving Staunton at 10:27 A. M. we were soon speeding through the valley by the rolling hills covered with shocks of hay and fine cattle leisurely browsing. And apples, it seems that any kind of a tree could grow apples, but I suppose they were really all apple trees. I think I never saw so many in my life.

It is a grand sight as one nears the Blue Ridge mountains and sees the towering pile of blue in the distance—dim at first, but gradually getting more and more distinct, until almost before you are aware of it you are in their midst and are dashing around their sides and through tunnels, some a mile or more in length. To your left you look up and up till it seems you can hardly see the top—and to your right stretching far out to view is the beautiful Peidmont Valley with chain of the Blue Ridge fading in the distance miles and miles away. After several hours of riding through the heat and dust I found myself at Newport News again and soon on the steamer speeding to Norfolk and home. As the cool refreshing breeze struck me and the broad expanse of the mouth of the historic James and the beautiful Hampton Roads came into view dotted here and there with its many boats hurrying hither and yonder, I thought, while the mountains are grand, simply sublime, and there is a certain breeze and beauty there, for perfectly delightful, health-giving air, give me the salt breeze of these waters and for beauty give me the surroundings which surround me here. So at 6:45 I was glad to be at home again ready for my choir practice Friday night.

J. W. Manning.

COLUMBUS, GA., LETTER.

Our preachers in Ga. and Ala. are now in the midst of revival meetings, several of which we have heard from and good meetings are reported.

On Monday after the fourth Sunday in July, the writer went to assist Rev. C. W. Carter in revival work at Noon Day, near Wedowee, Ala. Here we found the meeting progressing nicely. Each service was largely attended, close attention was given and considerable interest on the part of the unconverted was manifested. Only a bright boy and bright girl, were added to the church. We trust that seed were sown that will bear fruit in a day to come. Bro. Carter is doing a good work at this point. He has a very strong hold on his people.

From Noon Day I went to New Hope where a most glorious meeting was in progress. Rev. H. W. Elder assisted the pastor, Rev. G. D. Hunt. More than twenty were received into the church. At this place the District Meeting was in session on Saturday and Sunday, the the 30th and 31st ult. This meeting was well attended. A deep interest prevailed. The S. S. Convention of the Ala. Conference was again set in motion. This convention was "voted down" in 1903 and now that it has been voted up we need to see to it that the convention become a great factor in our church life. It will take interest and effort to make it go. I believe we have sufficient interest, so let us have the effort and success will be our reward.

I arrived home on the 1st inst. and went Tuesday to assist Rev. J. H. Milam in protracted services at Brown Springs (Ga.). Congregations were large and the interest good. Two members were received.

I leave next Monday for Ala. where I propose helping Rev. J. D. Dollar at Pleasant Grove and Rev. G. D. Hunt at Antioch. After two weeks there, I return home for my meetings here.

G. O. Lankford.

Aug. 6, 1910.

Field Notes.

Congregations have been good all my appointments this year except on one or two rainy days, and much interest is shown in the work of the church. Our protracted services begin at Bethlehem the third Sunday in August; Union, protracted meeting the fourth Sunday in September, and Long's Chapel the first Sunday in October. The afternoon services at each of these points on Sunday will be a home-coming and annual roll-call, interspersed with appropriate songs. Every member of these churches is urged to be present and answer when the roll is called. Short talks by several brethren will be made. We want to make the occasion a precious home-coming and church reunion.

Several friends of Bethlehem and Union have sent us good things recently, for which we are very thankful.

J. W. Holt.

THE MISSIONARY ENTERPRISE.

Encouraging things in missionary work find expression in America's Answer to her World Opportunity by J. Campbell White, who says: The most important thing in American history this year is the changing conviction of the nation concerning its religious obligations to mankind.

In this process the very character of American Christianity is being radically changed. When a man or a nation becomes conscious of world-relationships and responsibilities, a new life has begun.

From Maine to California, at seventy-five main conventions and hundreds of related secondary meetings, American Christian men of all churches have been rising up to endorse a comprehensive and adequate plan for making Christ known to the whole world in our generation. The men of every State in the union have expressed themselves on this issue with a unanimity and depth of conviction which could never be called forth apart from a tremendous cause and the mighty working of the Spirit of God. There has not been a note of failure in the entire national missionary campaign.

With scarcely a single exception the seventy-five main conventions have brought together the largest and strongest assemblies of Christian men ever gathered for any purpose in these cities. Then, the national missionary congress which met in Chicago recently was, without doubt, the most representative and potential convention ever assembled on this continent.

The forty-five hundred available seats in the Auditorium were allotted to the evangelical churches of the United States in proportion to their membership and missionary contributions, thus guaranteeing a proportionate representation from every church and from every part of the nation.

It was the privilege of a life-time to be a member of this Congress. Not only were the leading missionary speakers of North America heard at the Congress, but more important than that in many respects was the framing up and adoption of a worthy national missionary policy. It should mark a new era in the history of Christianity.

The very life of the Church of Jesus Christ is dependent upon its activity in Foreign Missions. Is it not a great encouragement to us to know that by our efforts in this direction we are infusing life into the church, for verily, a church so completely wrapped up in its own interests that it heeds not the call of the millions in darkest heathendom is likened to the Dead Sea, ever receiving and never giving.

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MESSAGE OF THE PRESS TO THE CHURCHES.

We recently had occasion to note the utterance of the Baltimore American in approval of the positive note sounded out by our Convention. Not the less emphatic was it in this approval when that note had reference to the distinctive principles of our own people. About the same time the Northern Presbyterian General Assmbly was in session at Philadelphia, and The Press of that city, easily one of the most influential newspapers in our land, spoke thus about the sermon of the retiring moderator of the body:

"The uncompromising sermon preached by the retiring moderator, Dr. James M. Barkley, was a trumpet blast which repeated the denunciation of Knox and emphasized anew the moral thunders of Calvin. The hour has come when this appeal is again needed. The primitive church swept the ancient world like a flame ,consuming before its blast temple, idol, and priest, Caesar and sacrifice, because of that inspiring moral fervor of its world-wide messtge. A great religious body like that now meeting has much to occupy its time and absorb its energy. There are boards and committees without end, there are issues of doctrine and the one great resounding utterance for which a world in sin waits, and to which it is always constrained to listen from the days of Festus, is the voice of the church calling men from the daily evil of their passing lives to eternal righteousness. Let this message of Paul, of Calvin, of Knox, and of Edwards be sounded, and lesser affairs and issues can be left to take their place in their own due order."

There has been a great deal said of late years about the pulpit's loss of power and the church's waning influence, and even more perhaps about the unwisdom of the pulpit preaching and the churches mantaining the teachings of the great religious leaders of past generations. A new age, we have been told, needs a new gospel, and some preachers have sought to work one out more suited, as they are pleased to declare, to the "spirit of the age." Especially has the preaching which emphasized the great doctrines grouped under the name of Calvinism, and further back, under that of Augustianism, but which are really Pauline, been declared to be unsuited to the "advanced thought of our times." The funeral of Calvanism, with its great and awful doctrines of divine sovereignty and human incompetency, of human depravity and loss, of judgment and eternal doom, and of divine grace as the only hope of the lost race, has been preached over and over again. And the substitute for it, a gospel that exhalts "humanity," minifies sin, and proposes evolution for salvation, has been lauded to the skies.

But, alas, humanity, loosing itself from God, and seeking by its own wisdom to work out its salvation, is seen by the keen-eyed men of the daily press, as well as by other trained observers, to be losing in the conflict with the powers of evil. And many of these observers are coming by the force of their observations, to know that unless the mighty restraints and compelling powers of religion are brought to bear on men afresh, the foundations of society are in danger of crumbling, and chaos reigning supreme.

It s a significant fact that this great daily paper calls for a reemphasizing of the doctrines preached by the strongest of Calvanistic preachers of the ages gone.

It is time for the pulpit to catch a simular vision and come to know that the thunders of Sinai must be heard in a sinner's soul before he is prepared to give heed to the sweet influences of the cross . And that ever and always the authority of God, and his holiness and his justice, must be mantained and proclaimed, alongside of his love and his mercy. This is no time in which to preach a one-sided gospel, even though that side be the one that bears on its face the story of grace. The story of law must be alternated with it, or men will grow careless and lose fear and forget reverence and holy awe.—Christian Index.

SHUT IN BUT NOT SHUT OUT.

When Professor Hunt was declared by the doctors to be a cripple for life the community was shocked and visits of condolence were many. Most of the well-meaning sympathizers assumed that promising career of the sunny, athletic and clever teacher was at an end. Fortunately the invalid's own sense of humor saved him from feeling many of the unmeant thrusts of these Job's comforters. He laughed as he talked the matter over with his pastor.

"We have been having continuous funeral services in this room for a month; and lo the corpse is still lively. I do not believe that I am 'a dead dog,' as Jonathan's son with the long name and the lame feet called himself. I cannot teach again, I know; and I'm bound to this bed forever. If I were a genius instead of a common place exteacher in a semi-rural high school, I suppose I'd compel the world to make pilgrimages to this room. I'm not a genius, but I'm bound not to become a pale melancholy saint, flaunting his resignation in the face of his friends. I really believe that I can make life worth while, for is it not sound doctrine that a man is more than a stout pair of legs and a strong back?"

To nobody else did the invalid tell his hopes. A discriminating observer, though, could trace a definite purpose running through his subsequent course. In the first place, he made his room attractive to his friends, they who at first visited him out of sympathy soon came again for their own pleasure. Within six months his intimates had ceased to think of Profesor Hunt, first of all as an invalid; his personality had triumphed over his limitations.

As a letter-writer the shut-in extended his influence widely. Never a new baby came to his friends, never a wedding, a birthday, a business promotion or other bit of good fortune without a note of congratulation from this man who had acquired the art of living in other good people's joys. So, too, with letters of condolence. And every friend setting forth on a journey was sure of a bon voyage from that little room.

Naturally there was a return tide of correspondence. In increasing numbers dwellers in lands afar, foreign missionaries, high school boys who had gone abroad on business, and friends of other days, counted this cheery, newsy and very cheerful man among their regular correspondents. This all quickened Professor Hunt's interest in and knowledge of foreign conditions; so one day he ventured to write to the editor of the Metropolitan paper which he read daily (for the local journal did not give him a wide enough outlook on the big world to satisfy him), a letter supplementing and explaining an obscure foreign dispatch. This was printed, and so other letters which he wrote for different publications, for he had quickly perceived the influence which even the most obscure person may wield through the widely-read newspaper press.

Every meeting of the old debating society at the high school and every prayer meeting of the church was certain to hear something from the shut-in member Sometimes it was a letter, sometimes a little essay, or an appropriate clipping or a quoted aphorism or a bit of poetry. Always it was interesting and helpful, because the result of careful thought.

So the outreach of that one little room has steadily increased until the shut-in instead of being an object of pity, is enviable for the number of his friends and his far-ramifying usefulness. Professor Hunt does not talk about himself or his mission; he has evidently had his own battles to fight against the invalid's

temptation to morbid self-centeredness. But one day, in adroitly turning some insistent friend from the subject, he let fall an illuminating phrase: "O, it is just an experiment in geometry, to see what there is in the postulate that from any point in a straight line may be drawn in any direction and extended to a definite length."—The Interior.

TO BE BIBLICAL.

This July 19th our ship, the Devonian, is two thirds of the way across the Atlantic, bearing, with many other delegates to the Berlin Congress of "Free Christianity and Religious Progress," the two, my son and myself, appointed by the executive board of the American Christian Convention.

We have religious services nearly every night, and the tone is mostly acceptable to the followers of Christ. Indeed, the captain of the ship, I understand, is a sincerely religious man, and attributes the unusual and extraordinary calmness of the sea to the prayers of the people on board. There are, it is said, eleven denominations represented among those going to the Berlin Congress. And although there may be some among them who have little faith in prayer, there are many who know that they have a Father in heaven, and who feel that their Father will heed his children's call.

Yesterday I was thrown into conversation with a young Unitarian minister, who seemed to belong to the so-called "advanced" school of thinkers, and he stated his views to me with beautiful eloquence, regarding himself as having a philosophy that was more conservative than that of many Unitarian ministers of the present day. I listened patiently to his nicely framed human theory, for which he had not an atom of proof for anything, which was different from the Bible statements, and which was not new in those features in which it agreed with the Bible. When he was done, notwithstanding his beautiful rhetoric, I could not help feeling—How barren is this whitewashed infidelity! It converts no sinners, it develops no saints, it organizes no true missionary work, and it produces no genuine heroes. But it does create a school of superficial philosophers, who become a mutual-admiration society, incessantly seeking to state their old, shop-worn theories in some verbiage that will make them appear new and original. Oh! the labor of it! They are ever rolling the stone upward to the top of the hill, and are ever unable to keep it there: for a sentence or two of Bible truth sends their laboriously stated, cold, hard philosophy rolling down again into the valley of darkness from which it was digged.

When the young minister was through with his beautiful statement, I told that I had a God who was infinite; that he could have saved man by a beggar, if He had chosen to do so; that my Savior existed before He came into the world; that He was the Son of God; that God was a tremendous Being, not limited by human experience or wisdom; that He was able to have a Son in this world without a human father; that my God could do great things. What kind of a God have you, that he cannot have a Son without a human father? Can he not do anything greatr than you can? I would not worship so little a God. My God, my heavenly father can do anything that would be glorious. I told him that I worshiped a Being who was absolutely infinite, tremendously infinite. My God is not cased in by the pasteboard weaknesses of the philosophical starch, over whose Unitarian standing collar he could not bend to take me to his kind heart when I cried. I told him that because we were sons, God had sent forth the spirit of His Son into our hearts, crying Abba; that is, Papa. God is my papa. My God is so great that he is infinite even in his personality. He is infinitely a Person. And my God is so great that he has sent a Savior to mankind, of whom he said to the angels, "Let all the angels of God worship him." Angels announced his birth, angels fed him in the wilderness of temptation, angels strengthened him in the garden of Gethsehane, angels sat by his body at the grave of Joseph of Arimathea, angels announced his resurrection from the dead, and angels received him into glory. That was the kind of a Savior I had, and I had that kind of a Savior, because I had an infinite God. My God is God; infinite. He is not an abstraction created by my own human reason.

Afterward the young minister said to my son,, "Your father's view is Bibical; but we do not think it necessary today to be Bibical."

And so Pharaoh taught; and Pilate; and Annas; and Caiaphas.

But is is wise to be Bibical; even though God allows us our liberty.

Last nigth in his sermon, Dr. Wishart, a Baptist minister, told the congregation that it was vain to propagate a Christless Chsristianity. He did it kindly, but with great force.

Dear Editor:

I think you were right in conjecturing that I would feel like a heretic among so many "higher critics" at Berlin. But I rejoice that there are many going there who are humble and believing followers of Jesus, and who love him as their Lord and Master. I doubt if our own people are to be heard at Berlin in the main program, where celebrated scholars from the universities, or men in the world's light, are to speak; possibly advantageously to the cause of freedom in religion. But I see by the bulletin already posted on the ship that I am to preach at Liverpool next Sunday and that my son, Carlyle, is to preach at Chester. And I have casually heard that I have been appointed by the managers to convey the greetings of the Christians to the celebrations in Hungary, to which the members of the "Congress" go from Berlin.

It will be easy not to affiict you with so long a letter next time; for we will be very busy. Thanking you for your courtesy in asking me to write, I am your brother in Christ,

J. J. Summerbell.

A SWAN SONG.

In a little fishing village of England a clergyman labored for more than twenty-five years. His labor was not in vain, for he wrought a marvelous change in the sailors and fishermen of the village. At length he found his health far from good, and on consulting an eminent physician he was told that unless he cast anchor for awhile his voyage of life would soon be over. In four years he was forced to stop and seek the milder climate of Italy. He never regained his strength, and returned to England for short visits only.

Before leaving home, in September of 1847, Henry F. Lyte asnounced that he intended to preach once more to his people. To the surprise and alarm of his family, he did preach, and in addition helped to administer the Lord's Supper. That same evening he handed to a relative the words and music of his great hymn, "Abide with Me." In a few hours he left his home for Southern France.

The last verse of one of his poems reads thus:

O Thou whose touch can lend
Life to the dead, Thy quickening grace supply,
And grant me, swanlike, my last breath to spend
In song that may not die.

And, "swanlike," he spent his last breath; for in less than two months after writing "Abide with Me," the hymn that hac been for many years a favorite one for funerals, the hymn writer died; and a marble cross in the English cemetery at Nice marks his last resting place. —Cora Lowe Watkins, in The Christian Advocate (Nashville).

THE CHRISTIAN SUN.

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J. O. Atkinson, Editor and Publisher.

Important Notice.—As readers will see, The Christian Sun is now published at Greensboro, N. C. The office of publication there is 302½ South Elm Street. Our editorial office, however, remains at Elon College, N. C., to which all letters and communications to the Editor should be addressed, as heretofore.

REVERSING THE ORDER.

Many that are first shall be last; and the last shall be first. Matt. 19: 30. (Golden Text for Sunday, Aug. 14)

So very, very often in life the natural order is reversed. You have seen children with all social and financial and circumstantial advantages over other children who were poor, ignorant and needy. Yet all too often, in "the long run" the latter who were last, as the years went by, became first. You have seen "the first" people of the community come to be about "the last" people you cared to look up to and associate with. And the last became first not by cruelty, dishonesty, unfair methods, They became first by dint of energy, honesty, kindness, and God's blessings and divine favors. And the first became last, not by inequality, or injustice of any sort, but because they refused to use the advantages that they had. They were ungrateful even for divine favors and blessings and so became last not because of God's displeasure, but in spite of all that divine blessings and favors could do for them. The bloated and bigoted Pharisee was first and the poor Publican last; but in the well-known parable, and in God's sight, the poor publican, devout, humble, sincere, became first, and the Pharisee, proud, haughty, selfish, became last. The Jews were once first, the very first people of all the earth; but they failed to use the advantages given them, improve the opportunities presented, and Christianity which was last has become first

Very often one who has been first himself becomes last. One starts out with a pure motive. One toils and tries and triumphs, to a degree. Then that one's motives become mixed, sordid, sinful. One becomes self-centered, bloated, puffed up, bigoted. That first one is on the way to becoming last. It is God's favor always, not any cruelty or unkindness of His that makes the last first, or the first last. When men had worked in the vineyard all day they received, not less, but all that they had bargained for. The last ones in received, not out of the wages of the first but out of the bounty and favor of the Lord of the vineyard.

I find in the Record of Christian Work a beautiful, and very effective explanation that makes this difference clear.

"At sundown the laborers were paid, beginning with last comers. To their surprise, they received each man a silver dollar. They thought probably that there was some mistake, as they compared notes on the other side of the vineyard wall. It never had occurred to them, that they would get a day's wages for an hour's work; but it was so, because the employer was good, and chose to supplement what they had earned out of his abundance. He knew that the wives and children of these men could not subsist on what they had earned, and so, out of his generous heart, he added what he would. When those who have done least for God get to heaven, they will be abashed by the profuseness of their welcome. The grace of God is not measured out in strict proportion to our deserts. "Not by works of righteousness which we have done, but according to His mercy He saved us."

When the first laborers came to be paid, they expected, since the others had received the exact sum they had bargained for in the early morning, that they would have received more. But their employer kept strictly to the bargain: "Didst not thou agree with me for a penny?" So Peter, when he said, "What shall we have?" had suggested that, as he and the rest had fought to get more for their pains. Probably it is the temptation for all of us, who were converted young, and have wrought for many years in the vineyard, to suppose that we have constituted a claim for additional reward over others who, like the dying thief, have come in at the last hour. But the claim will not be acknowledged. If the dying thief has deserved less than Paul, the great Apostle, whose labors have filled the world with fruit, the love of God will take delight in equalizing his experience, so that he will not always, in the New Creation (xix. 28) be reminded of the inferiority of his position. And, moreover, in that new world, there will be no envyings of the later-born by their elders, or of prodigals by their elder brothers; we shall be only too glad that the Father has made up to them out of the riches of His grace.

Golden Text: Many that are first shall be last; and the last shall be first. Matt. 19: 30.

COUNTING THE BLESSINGS.

Have you heard the song "Count Your Blessisgs"? It is worth while, the song and the sentiment. For this reason: we complain rather than count. Instead of looking for and appreciatiny the good things, we complain of all the inconveniences and mistakes that occur. We forget the comforts and conveniences that we do enjoy, and ignore the hundreds of blessings that come our way.

This occurred: The train was well filled. Passengers were crowded and—complaining. An invalid was brought in. As he passed in the door he heard a passenger say, "We have been standing three hours." The invalid, looking up, said: "Oh! how fortunate to be able to stand up three hours."

It depends upon the point of view. In every situation there is that to be thankful for. And it makes life sweeter and happier and more agreeable to self and those about you, if you will "count your blessings" and do not find fault, grumble and complain. Life is too short to complain and be ungrateful. Count the blessings.

THE WHOLE MAN.

Remember that Christianity takes all or none of a man. There is not any half-way ground. The minimum Christian is simply no Christian. The man who is a sinner at home and a "saint" abroad, is no saint at all. He is the worst of sinners. The one who is a Sunday Christian is not a Christian. You cannot be for Christ one day in the week and against Him six days. He will have all one's time or none of it. You cannot compromise with Christ Remember ever that God is a jealous God. He will have no rival in one's heart. Unconditional surrender, and unquestioned loyalty to Him are the only conditions of safety.

The Sunday School Times put it in this blunt fashion:

Christianity is a grasping thing; it demands all there is of us, or it will have nothing to do with us. Those who do not respond to its demand for unconditional surrender find that they are cut off from sharing any of its real blessings. One who attempts to let a little of Christianity into his life will find sooner or later that this is not permitted, and, if he persists in the at-

tempt, he is likely to end in being disowned by both Christianity and its enemies. There was a historic example of this: "what was Judas Iscariot but a minimum Christian?" asks President Robert Ellis Thompson in his volume on "The Apostles as Everyday Men." Many who would recoil from the suggestion that they are even in danger of treading Judas' path are nevertheless dabbling in the very thing that worked his downfall, when they seek to have the companionship of Jesus and divide their allegiance between Him and interests that are not His. Completeness seems to have been Jesus' injunction when he said, "Ye therefore shall be perfect." Let us seek the maximum service of our Lord, or frankly disown him altogether.

OUT INTO THE DEEP.

Christ's command to those who had labored long to no result was, "Launch out into the deep." It is indeed strange that so many of us poor mortals will flounder on the shallows of divine grace and favor when the very ocean of God's love and mercy beckons us and His voice is, "Launch out into the deep." We try a little of Christianity and seem to fear it. It looks cold and bleak and barren and uninviting. The reason of it all is, we are on the shallows. We are floundering around where there are rocks and sinks and breakers. We need to go beyond these where the rocks disappear, the breakers do no damage and the depth is our safety.

In the Homiletic for August this striking illustration is recorded:

Long ago before steam was used, a sailing-vessel bound for Liverpool entered the St. George Channel. A pilot came on board to direct the ship. He soon discovered that the ship had drifted into danger and the lives of all on board were in peril. Then he sounded the alarm. "You have drifted into the shallows off the coast of Wales. It is death or deep water. Hoist the mainsail." As the sailors were brought to realize their dangerous situation, they made every effort to put out to sea, and did not cease until they were once more in deep water.

The voice of the great Pilot is saying to us, "Launch out into the deep." When Christ comes into the life with saving power it is not safe for us to continue to live near the shallow pool of sin. He wants us to move on to deeper and fuller experiences in Christian living. Jonah wanted to stay in the "shallows," but the tempest of God's chastening hand tossed the ship like an egg-shell on the wave, until he was glad to be thrown out into the deep sea. Just as soon as he launched out into the deep God provided for him. We can only know the heights of divine love by launching out into the deep.

ELON COLLEGE NOTES.

The canvass goes on apace for new students and almost every train brings encouraging news from those in the field. We have received more requests for catalogues than ever before in the institution's history.

Dr. W. C. Wicker returned from Eastern Carolina last Monday evening sick of the malarial fever contracted in that country. He has so far recovered that he is this week able to attend the protracted meeting at the Hines' Chapel Church, of which he is pastor. Rev. W. S. Long, D. D., is doing the preaching for him.

Mrs. Wilson and Miss Wilson have returned from a visit to Southern Pines. Mrs. Wilson is a little indisposed since returning.

Mrs. Wallace, LaGrange, N. C., is visiting Mrs. J. W. Patton this week.

Dr. Atkinson is in a meeting with the Pleasant Grove Church, News Ferry, Va.

Mr. W. E. Lowe, Traveling Auditor of the Virginia Railway, is at home on his vacation. His brother of Savannah, Ga., a druggist of that city, is visiting him and his family.

Rev. J. O. Cox leaves this week for three weeks in the Valley-Virginia Central Conference. He will attend Conference and look after the interests of the Christian Sun.

Miss Linda Barnes went to visit Mrs. Mary Watson Chandler, Virgilina, Va., recently. She fell sick of pleurisy Her mother is now at her bedside. Latest reports say that she is improving.

Mr. C. C. Johnson and Mr. J. H. Wright, Siler City, were pleasant visitors here this week. Mr. Vasce Brown, Ramseur, visited his cousin, Mr. D. W. Brown, Friday, Saturday and Sunday.

Quite a number of our young people went either to Springwood or Friedland Sunday.

The Alamance County Farmers' Institute will meet her Thursday of this week. Mr. Chas. F. Gates will have general supervision of the Institute, but four experts from the State Department of Agriculture will do the demonstration work. The speaking will take place in the College chapel and the campus will be picnic ground for the visitors.

The August number, known as the Opening number, of the College Bulletin, will be issued by the Pate Printing Company this week. It will be immediately mailed to all prospective students and to such others as drop a postal card asking for a copy to the undersigned. This Bulletin will discuss why students should go to College, whether or not it pays, how a College education may be had by all, where is the best place to get it, what it will cost, etc., etc.

Work on the deep well is progressing nicely, for solid rock, says the foreman on the job. He makes about six feet per day.

Dr. and Mrs. Morrow, Burlington, and their daughters were visitors here Sunday.

The picnic on the campus last Thursday for the Sunday-school and town was largely attended and copiously enjoyed by all. It was a marked success and will certainly be celebrated again next year.

The office force is busy with the correspondence of the canvass. Besides Miss Lottie Rives, the regular stenographer, Miss Gussie Ingle and Mr. Staley Wicker are assisting the Dean this week.

Mr. Burns Hearne will coach the College ball team this year.

W. A. Harper.

THE CLUB AT ELON COLLEGE.

The Club at Elon College has always been popular, for by it many young men who otherwise could not go to College at all are enabled to educate themselves. The Club is a co-operative boarding house and furnishes plain, substantial food at cost.

This year the Club will occupy the Lambeth property and will be managed by Mr. J. S. Truitt, a Junior in the College, who won the Junior Alumni Scholarship medal last year. The kitchen, dining room, and housekeeping of the Club will be under the supervision of Mr. and Mrs. Egbert Truitt. This will insure a home-like atmosphere.

The Club will, of course, furnish board at cost, but the management expects to furnish table board at $5 per month. Room rent will be from $1 to $3 per month according to location and conveniences given. Those who would like to receive an education with limited means would do well to write for particulars to Dean W. A. Harper, Elon College, N. C.

'One more day's work for Jesus,
One less life for me;
But heaven is nearer and Christ is
Than yesterday to me.' [dearer

THE CHRISTIAN ORPHANAGE DEPARTMENT.

CHILDREN'S CORNER.

The Band of Cousins.

Jas. L. Foster, Sec., Elon College, N. C.

"He that hath pity on the poor lendeth unto the Lord, and his good deed will He pay him again."—Prov. 19:17.

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Charlie Burgess	.25
Prof. Lawrence	1.00
Collection	2.05
Amt. 29th week	68.08
Total	$1,468.55

My Dear Children and Friends:

Just see what a fine report following a fifth Sunday! That is splendid. If all will help to keep the Corner like this, with Thanksgiving coming in, we will pay off all debt by Jan. 1, 1911. That's our campaign cry now—**All debts off by Jan. 1, 1911**..... .....

The Sunday-schools are doing nicely that take the monthly offering. The friends are adding their personal gifts and thus giving us sympathy and food. The children add their mites and thus the stream grows till 36 orphan children are fed, clothed and made happy and cheerful.

We were very sorry that the printer said "William Hill Kirby" when it should have been "William Hill Kilby" who gave $20.00 in Sun of July 27th. We have William correctly on our books and again thank him for the liberal gift.

We had a hard, hot wheat-threshing last Thursday—boys and men had to hustle—for the gasoline engine is not like horse-power, it does not need rest. We threshed 219 bushels of wheat, and are entitled to one-fourth yield off of four and one-half acres which we had rented and we let the land owner haul his from the field. We think we would have made 230 bushels all together. Leaving off rents and tolls the Orphanage will have net 200 bushels. We are so glad for this fine crop. We hope to sow about 30 bushels this fall and will try for 400 bushels in 1911. If the Lord will send us seasonable showers we will have corn for our crib this fall. Pray for our work and help us with your means all you can. With much gratitude, I am yours for service.

——— Uncle Jim,

Summerfield, N. C., Aug. 1, 1910.

Dear Uncle Jim:

Enclosed please find check for $2.00 for the Orphanage. I have been aiming to send for some time, but did not. Please excuse me for not sending sooner. I will try to do better hereafter.

Love to you and the little cousins.

Paul Hooper Strader.

Glad to hear from you again, Paul. Write just as often as you can.

Suffolk, Va., R. D. 1, July 26, 1910.

Dear Uncle Jim:

I am enjoying this hot weather eating peaches. How are children at the Orphanage enjoying themselves? I went on the excursion to Ocean View last Friday; had a very nice time. I liked the hobby horses all right, but was afraid of water so I did not go in bathing. I am expecting one of my little friends from Portsmouth to see me week before the first Sunday in August. You know we will have a fine time playing in the sand and eating water melon. I send 20 cents, my dues for June and July. Bye bye. Much love to you and the cousins.

Your nephew,

Joel Edward Harrell, Jr.

Our little folks have enjoyed melon once. You can do better than that, can't you, Joel?

—Governor Mann, of Virginia, has appointed ex-Governor Swanson to succeed the late John W. Daniels as United States Senator.

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W. T. WHITSETT, Ph. D.,
Whitsett, North Carolina

Pne Apple, Alabama, July 30 1910

Dear Uncle Jim:

We are a little late, but our dimes will count just the same. Our interest has not grown dull with the hot weather.

We stay well and happy.

We send our dimes and love.

Fondly,

J. Newman Denton.

S. E. Denton, Jr.

"Well and happy" are two fine words, children, for these warm days and we are so glad to hear them.

POOR, BUT RICH.

A poor, blind woman in Paris, we are told, put twenty-seven francs into a plate at a missionary meeting.

"You cannot afford so much," said one.

"Yes, sir, I can," she answered.

On being pressed to explain, she said: "I am blind, and I said to my fellow straw workers, 'How much money do you spend in a year for oil in your lamps when it is too dark to work at night?' They replied, 'Twenty-seven francs.'

"So," said the poor woman, "I found that I have saved so much in the year because I am blind and do not need a lamp, and I give it to shed light in heathen lands.

"Every rose has its thorn; every sweet its bitter. The blacker the storm

cloud, the more intensely bright the chain of fire stretched across its hosom. The darker the night the brighter the day. After all, the shadows may he the price we pay for sunshine. I have sometimes wondered if sorrow is not only just the interest on all the joy God has given us.''—Exchange.

FOOLISH GRIEVANCES.

Just as some people collect pottery, old furniture, or pictures, others make a business of collecting grievances. Have you not seen them—those people who cannot get through a day, or even walk a block—without seeing or hearing or imagining something that hurts them, or grieves them, or discourages them, or angers them? Some one said something they took for a slur; somehody's nose was turned up at an angle they were sure meant for a sneer; another failed to recognize them; a friend didn't follow their advice; the manager of something is not running it right; somebody did something wrong without first consulting them.

Such people always have a grievance handy and hegin to tell it the minute they get you cornered—or even stopped. The cook has run away, persuaded to leave by an envious neighhor; the clerk comes in the office too late; a rival has been telling lies; the railroad has smashed up the haggage, and so on without end. No mattetr what the trouhle, they draw it out into a great tale of woe, and give the impression that they are dreadfully ahused and mistreated.

If you could look into the mind of a person of this type I fancy you would find in each corner one of those many-shelved whatnots, and on each shelf a fine assortment of grievances which are kept turned over and ruhbed up every day.

A grievance collector is not only gathering new trouhles all the time, hut cherishes the old ones as well—gets them out every day or two, pinches and punches them to see how sore they are, and then holds them up for any hody to see who will look, much as a small hoy does a sore toe. A certain grouchy old collector of grievances has told me four times in the last two months about a fellow who killed his doy twenty years ago—and he gtes fighting mad every time he tells it. And there is a woman years how a certain friend slighted her at a party; and she always adds vindictively, ''And I've never spoken to her since—she isn't worth noticing anyway.''

Seems strange, doesn't it, that one should so clutter his life with silly grievances, fill his heart with bitterness and occupy his mind with wrongs real or imaginary long passed? The brain is one's workshop. Thought and emotion are tools, the will is the motive power. Here we must work out the prohlems of today's work and of future living; here we must consider, judge, and resolve; here we mast face the truth and grow into its likeness.

Unless this work shop is cleared for action how can we concentrate our efforf on the things worth while? If thought is husy witht silly slights, small grievances, supposed wrongs, how can it be free and strong for the day's work? If the feelings are imbittered by a constant array of sour, sore grudges, what chance is there to win that cordial liking, that feeling of kinship necessary both for success and happiness? And if the will is kept busy sharpening retorts, hammering out boluses and dressing hoomerangs to fling at imaginary enemies, what strength is left to do with might the workthe hands find to do?

Out with the ruhhish! Let not the sun go down on thy wrath. Most of the insults were never meant, few of the slights ever intended; most of even the real wrongs against us do not appear wrong from the other fellow's viewpoint. And whether the grievances are real or imaginary it is just as hurtful and silly to go on collecting them. Forget them, let them slip from the mind, make little of them, laugh at them—forgive them.

Those who learn to live and work and love, whether the winds blow east or west, whether the sky is fair or stormy, whether the world smiles or frowns, nods or winks, are invincible. A clean, pure heart, a sweet, poised temper, turn grievances into favors—or at worst make of them jokes.

There are many things that it is foolish to collect, hut the silliest of all is grievances.—The Interior.

CHRIST'S DEITY.

The true followers of Christ must keep insisting upon the truth of his deity. This is the more necessary because a great many of Chrisst's professed followers are denying his deity. Tho' professing to accept him as their Lord, they are denying the very thing which is central in his Lordship. If he were not God in the flesh, then he was not the Lord from heaven, nor Lord over mankind. A denial of his deity is logically a denial of his Lordship. If he were not verily God, then all professed disciples of his were following only a man. If he were only a man, then he was not the Savior of man. But he was both God and Lord, therefore he was and is the world's only true Savior, and the sinner's only hope of salvation, his only ground of obtaining eternal life and an eternal home. Prof. B. B. Warfield, D. D., of Princeton Theological Seminary, says: ''The deity of Christ is in solution in every page of the New Testament. Every word that is spoken of him, every word which he is reported to have spoken of himself, is spoken on the assumption that he is God. And that is the reason why the 'criticism' which addresses itself to eliminating the testimony of the New Testament to the deity of our Lord Jesus Christ has set itself a hopeless task. The New Testament itself would have to be eliminated. Nor can we get behind this testimony. Because the deity of Christ is the presupposition of every word of the New Testament, it is impossible to select words out of the New Testament from which to construct earlier documents in which the deity of Christ shall not be assumed. The assured conviction of the deity of Christ is co-eval with Christianity itself. There never was a Christianity, neither in the times of the apostles nor since, of which this was not a prime tenet.'' I wish that my readers would repeatedly ponder those weighty words. They recognize the true character of Christ.

Bear in mind the great truth that there could have been no New Testament if Christ had not been God in man. He is the Lord our God, and therefore the Bible was given to us.

C. H. Wetherbe.

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Exponent of the Young People's Convention,

Christian Church, South.

Watchword; A Christian Endeavor Society in Every Church; Teacher-Training and Organized Classes in Every Sunday School

W. A. HARPER, Editor and Field Secretary, Elon College, N. C.

[All notes and contributions for this department should be sent to W. A. Harper, Elon College, N. C. All items under this Department not signed are by its Editor and Field Secretary.]

WHAT THE PREPARED TEACHER WILL DO. NUMBER III, (Contnued).

Two Additional Things.

Lsat week this column told of four things the prepared teacher would do. This week we tell of two additional things he will do. Next week we will show in a brief way what he will know.

Fifthly, he will **grow.** Growth also is a natural accompaniment of life. It involves change or variety, but is greater than it, because a man can change without growing, but he cannot grow without changing. The man is more than a changed boy; he is also a boy that has grown and the evidences of his growth are evident to all. The Sunday-school teacher will grow, or he will become a fossil, in which case he should be sent to the mine or museum; he should not be left in the Sunday-school. A teacher who knows no more today than he did ten years ago is no **teacher,** but a **pigmy. Get rid of him at once.** But the growing teacher is what we need and must have. There are various avenues of growth open to the alert teacher. There are the published books dealing with his profession; there are conventions, township, county, State, National, Inter-national, religious and secular papers, from which he who wears the Sunday-school spectacles will not fail to gather many things whch will materially contribute to his efficiency as a teacher; there is the daily associations with men and women, from which he who has the power of vision will observe many principles and discover many illustrations which will render his teaching effective, because practical.

Sixthly, he will **teach.** He will not lecture. **Lecturing is not teaching.** It is informing. The Sunday-school teacher is not a preacher nor are his pupils a congregation. Usually the lecturing teacher is a poorly prepared teacher. It is a poor sort of a talker who cannot consume thirty minutes in talking from a dozen or fifteen texts. It requires skilled workmanship to fill that same thirty minutes with intelligent questions that will draw out intelligent answers. Lecturing is easy, and, obedient to the law of Physics that things tend to follow the line of the least resistence, has fastened itself like a leach, like a deadly vampire upon the very vitals of the Sunday-school, which vitals we teachers are. **Everw Sunday-school teacher, who persists in preaching rather than teaching, should be forced to apply for license to preach or else stop it.** If he gets the license, he should go into the pulpit and not the class room.

There is abundant room for the teacher to acquire information which his pupils have no way of getting. In this way drawing on his more extended knowl edge and his more thorough preparation he can make the lesson loom up large and impressive. This we do not object to. It is a legitimate part of the teaching process, which includes instruction, testing, and drilling. But lecturing alone, and on points which a class has the means of knowing is not legitimate instruction; it is downright folly, it has no excuse in the world and should not be tolerated. The prepared teacher will know how to ask intelligent, clear, concise questions. He will not ask leading questions, or questions that answer themselves. He wil not ask direct questions often, if at all, that is, question that can be answered by yes or no. He will ask questions that will test the pupil's knowledge and entice him to self expression. He will be skilful also in the sequence in which he puts his questions. He will avoid beginning with one pupil and asking every pupil a question in turn, returning to the first pupil after all have answered a question and so continuing throughout the recitation. He will avoid general questions, which all are expected to answer. Such questions are useful for memory verses and golden texts, but worth nothing else. He will use the promiscuous question, asking a question now of this pupil, now of that one, putting the question first, and after a pause designating the name of the one to recite, so as to have the attention of all and test all with every question. He will also know the value of the topic method of testing both for review of previous lessons and for summary of the day's lesson. His class will not assemble on Sunday to **study** the lesson, but to **recite it;** and he will meet them, not to **talk,** but to **teach.**

A NEW TEACHER TRAINING CLASS

Since the Young People's Convention of the N. C. and Va. Conference at Apples Chapel, Miss Flora Thompson, Haw Hiver, N. C. has organized a Teacher Training Class of ten members in her home church. Miss Thompson is a graduate of Elon College and a teacher of experience in the Graded Schools. She is evidently qualified for this work and will no doubt carry it forward to large success.

C. E. TOPIC FOR AUGUST 14—AFEW SUGGESTIONS.

Do You Let God Plan Your Life? Jer. 10:23; Prov. 3:1-10.

The Scripture: It would be well for the pastor to read the Scripture. It would be especially nice, if he would quote the verse from Jeremiah from memory and then read the ten verses from Proverbs. The pastor should comment for five minutes on the Scripture, allowing this to be the place of his usual five minutes toward the close, for variety's sake.

The Leader: The leader should be one whose life is hid with Christ in God. He should show how the life planned by God is also planned by man, but he must be a consecrated Christian before the influence of the divine plan can have power over his life and shape his destiny.

Essay Work: Have an essay or two of three minutes on such themes as these: How does God plan our lives? Christ —a model or an example—which? The dvinely planned life. Christian secret of a happy life.

Question Spurs: To be answered without letting it be known that you were asked to respond as voluntary participant.

What is a plan?

What is life?

What is the advantage of having a life-plan?

What is the disadvantage of not having a life-plan?

Why can we not safely trust ourselves in planning our life?

How does Christ help us in our life-planning?

How did He help Peter? James? Stephen? Paul? Timothy? Martin Luther? James O'Kelly? James Livingstone?

How has He helped me in my life? (Give to several.)

Bible Verses: Ask those who will not likely take part unless they are asked to hunt up a verse in their Bible, using a Concordance, containing the word plan

or life, and to memorize their favorite one of these verses, giving also a brief word of comment.

Recitation: Have some one recite Longfellow's Psalm of Life. Have some one else recite the eighth Psalm. If you are a good reader, about ten minutes might well be spent with a few fine passages from Lowell's Vision of Sir Launfal.

For Next Week: The Rugged Upward Path.

Aug. 15, Patience in dark days. Ex. 5: 19-23; 6:1.
Aug. 16, Duty rewarded. Josh. 14: 6-15.
Aug. 17, A trying situatioon. Acts 26: 19-20.
Aug. 18, Duty in peril, 2 Cor. 11:23-33.
Aug. 19, No surrender. Acts 4: 13-23.
Aug. 20, Graces we need. Rom. 5: 1-5.
Aug. 21, Topic, Duty under difficulties. 2 Tim. 2: 1-13.

Suggested Program.

1. Chain of prayer for the God-planned life.
2. Song and praise service—several hymns.
3. Prayer.
4. Scripture and comment by the pastor.
5. Leader's remarks.
6. Voluntary participation, Question Spurs voluntarily answered. Bible verses recited with brief comment. Stanzas of appropriate hymns interspersed.
7. Prayer.
8. Essay work.
9. Special music.
10. Recitation work.
11. Song. Offering. Pauline benediction.

Begun on page 5.

Spirituality can not live in such a church any more than fish can exist in the briny, stagnant waters of the Dead Sea. Also, is there not much of encouragement in the thought that this is the work that is nearest our Master's heart.

The very spirit of the Scriptures is contained in the works of the Divine Commission: "Go ye into all the world and preach the gospel to every creature."

For this reason He left His home on high and suffered and died that the world might know God.

It should also encourage us to consider the **personal benefit** derived from such activity. In our study of the needs and condition of benighted peoples, our sympathies are enlarged, our outlook broadened and we come to look upon humanity with tne partial eye of a Divine Creator; the field is the world.

The quickening of our spiritual life enables us to realize the highest joy in our efforts to uplift and help those from whom we can expect no return.

It is more blessed to give than to receive is verified in our personal experience.

The situation in the home land in a general way shows many encouraging features:

In the Young Women's and Young Men's Christian Associations, foreign missions is receiving a large tmount of attention and a fixed place in the activities of both college and town associations.

Missionary training schools are being established and endowed in our cities with a full corps of teachers, which means a greater efficiency and larger usefulness for a great number of young people who will devote their energies to this work.

The leaven of missionary interest and inspiration is permeating the life of our colleges and universities, until the hundreds of students in mission study classes and the large numbers enlisting in Student Volunteer Bands, means an impulse and effectiveness to the future of foreign missions such as the world has never seen.

Throngs of our choicest young men and women, the cream of American life, flocking to our Summer Conferences for the study of missionary plans and problems indicates the way in which the missionary idea has penetrated the hearthstones of our nation transforming the fairest and brightest of our sons and daughters into Evangels of heroism, glad and eager to carry love and light and hope into the very heart of darkest heathendom.

Do not hope and encouragement glisten from every view-point as we consider these signs of the times?

But no movement in modern missionary history can rival in importance the organization of the Laymens Missionary Movement which is spreading so rapidly among the laymen of our churches enlisting the interest and sympathies of rich and poor alike who are giving valuable time and large sums of money for the furtherance of missionary work.

The campaign carried on the past year. in this country by Bishop Hartzell, in which such vast sums of money were raised for missionary work in Africa and in which the last service of the series was honored by the presence of President Taft, also the recognition of the missionaries and their work in Africa by our ex-President, Theodore Roosevelt on his late trip shows the respect in which this work is held in National life.

But the churches are also having new visons of missionary enterprise and enlarging their gifts and activities. The following figures show the work done for foreign missions by the United Protestant Churches of America and Europe.

The contributions show a gain over the preceeding year of nearly $3,000,000. The new communicants enrolled number 137,714.

There are 33,582 stations with 15,178 foreign missionaries who were aided by six times as many native workers 92,442.

Thirty seven organizations in the U. S. support 5,288 missionaries, operating at 11,485 stations in all parts of the non-Christian world.

Working with these foreign missionaries are 26,057 native Christian teachers, catechists, bible readers, preachers and pastors.

In the churches established by these missionaries there are enrolled 610,938 communicants.

The native Christians themselves have raised with in the year $1,329,300 for the support of the work while the contributions from the U. S. were $615,406 more than a previous year.

Most churches are seeking to double their girts. In Richmond, where all the churches last year, with 28,000 members, gave about $27,000 to foreign missions, the men decided to double this amount this year and increase it to $$100,000 as soon as possible.

At St. Joseph, Mo., where they undertook a few months ago to increase from $12,000 to $50,000 to foreign missions this year, one congregation has raised $10,000, and an individual in the same congregation has made a special gift of $10,000 more.

Two million dollars is the amount set to be raised this year for foreign missions in the Congregational church.

I close with a quotation from Fowler:

"Sometimes when I think of the eight hundred million heathen to be saved, my faith gives ont, and I think it is no use to try. But when I listen, a voice comes to me from Judea's holy memories, saying, 'All power is given unto Me in Heaven and in earth.' Go ye therefore and teach all nations; and lo, I, the Power older than all histories, deeper than all experience, the Power under all societies, behind all governments, back of all causes,—lo, I, the Infinite God, am with you alway even unto the end of the world; and I swear by my eternal Throne that, though you tread with your unsandaled feet upon the scorpion and adder, and press your way through the lions' den and the fiery furnace, nothing shall by any means harm you,—then I believe and **know** that success is only a question of time."

DIED.

King.

In the death of sister Luna King Union lost a good member on the 25th of July. A husband and two small children are bereaved by her death. Funeral at her home in the presence of neighbors and burial service at Union Church by Rev. J. W. Holt.

Fleming.

June 20, 1910, the death angel came into our home and took from us our little twin brother Albert A. Fleming, age six months and ten days, to be a little star in the land of glory. He did not stay with us long, but he had won his way to the hearts of the other children of our home and the tenderest love of a devoted father and mother. We know he is safe in the arms of Him who said, "Suffer little children to come unto me." We did all we could for him, but the Lord had need of him and called him to a sweeter and better existence. But now it is one less at home; the charmed circle is broken, a dear little face missed day by day from its accustomed place. One more in heaven—one less at home; a sense of loss that meets us at the gate, and within a place unfilled and desolate.

May the Father of infinite love bind our broken hearts and heal our wounds.

Lollie A. Fleming.

THE BOOK OF POWER.

Shortly before the World Missionary Conference at Edinburgh, Dr. John R. Mott addressed a great audience in Queen's Hall, London, at the annual meeting of the British and Foreign Bible Society. From the published report these passages are taken:

The Bible not only has power to awaken conscience; it likewise has power to vitalize. It requires life to communicate life. Emerson said of the words of Montaigne: "They are vascular. Cut them, and they will bleed." How much more truly may we say that of the writings which comprise the Bible. They are vascular, they vibrate with vitality. Cut them, and they will bleed. They are leaping out from life to life wherever they go among the nations. Wherever this river travels, there comes vitality. Take even the literature of our day that comes with greatest helpfulness, and that seems to touch the sleeping conscience, it is the literature in which we find embodied the ideals and ideas of the Bible. Take the non-Christian religions, those sections of them which are manifesting renewed enterprise and activity. I make bold to say it is always where the Bible has been given the largest right of way.

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So it is throughout Christendom. Those churches which are most formal and lifeless, and which, apparently, lack propagating power, are those which are most ignorant of these writings. Here is vitality: "Thou hast the words of eternal life." "My words are spirit, and they are life."

The Bible has energizing power as well. Huxley said that the only true education is that which enables a man to do what he knows he ought to do, at the time he ought to do it, regardless of consequences. I would emphasize that the Bible, as no other writing, communicates power, enabling men to take that difficult step which you and I are called on to take many times each day, the step between knowing our duty and doing it. It is at this point that the other religions so hopelessly break down, according to their own confession. They tantalize their followers. I have talked with thousands of them, and I am in a position to know. What sinful men up and down this world want is not more teaching as to what they ought to do and be, in higher ideals and in fresh examples, but power which energizes the will to do its duty. For some reason which never fails to move men with awe, God has been pleased in all these years to communicate most largely His impulse and irresistible energy through these vital pages that we scatter at times, I think, so carelessly among the nations.—N. Y. Christian Advocate.

THE RELIGIOUS LIFE OF JEFFERSON DAVIS.

"The Religious Life of Jefferson Davis" is the title of a most interesting pamphlet of twenty-four pages, by Professor Walter L. Fleming, of the Louisiana State University, Baton Rouge. The author calls attention to the fact that though very much attention has been called, and most justly, to the strong religious life and character of Robert E. Lee and Stonewall Jackson, very few people ever think of Jefferson Davis, the civil leader of the South, as a religious man, or believe that to any important degree religion influenced his life. This was due partly to the position in which Mr. Davis stood and the nature of his duties, and partly to the fact that by disposition he was not of the type to make any marked demonstration of that phase of his life. It was not until he was President of the Confederacy that he made a public profession of faith in Christ. Previous to that time he had shown the greatest respect for religion, and had encouraged it in his military posts and the frontier and when he became the Secretary of War, doing all he could to sustain the chaplains and to send suitable men into this office. It was in his prison life that his faith came out most strongly. Such words as these, which he wrote to his wife from his cell, could have come only from a heart full of trust: "What under Providence may be in store for us I have no ability to forecast. I have tried to do my duty to my fellow-men, and while my penitent prayers are offered to our Heavenly Father for forgiveness of the sins committed against him, I have the sustaining belief that he is full of mercy, and knowing my inmost heart, will acquit where man, blind man, seeks to condemn. From our mediating Savior I humbly trust to receive support, and whatever may befall me in this world, to have justice, dictated by Divine wisdom and tempered with Divine mercy, in the next." The prayer with which he closed his inaugural address has always been regarded as a most remarkable feature of that address, and has had much comment in every section of the land: "With humble gratitude and adoration, acknowledging the Providence which has so visibly protected the Confederacy during its

brief but eventful career, to thee, O God, I trustfully commit myself, and prayerfully invoke thy blessing on my country and its cause." During the last few years of his life the religious side was more than ever developed. "Of his daily life at Beauvoir his religious duties formed a part. He was an early riser. After private religious devotions, his custom was to call together the family and servants and conduct religious exercises himself. One of his servants said of him, 'Mr. Davis was a perfect Christian in his home."—The Lutheran.

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" Varina	9:04	2:05	7:35
" Fuquay Springs .	9:14	2:12	7:45
" Chalybeate	9:35	2:30	8:00
" Kipling	9:40	2:35	8:05
" Cape Fear	9:53	2:46	8:18
" Lillington	10:00	2:53	8:25
" Harnett	10:08	3:01	8:33
" Bunlevel	10:13	3:06	8:38
" Linden	10:23	3:15	8:48
" Lane	10:34	3:25	8:59
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" Lane	8:33	1:32	5:43
" Linden	8:45	1:43	5:54
" Bunlevel	8:55	1:52	6:03
" Harnett	9:01	1:58	6:09
" Lillington	9:11	2:08	6:20
" Cape Fear	9:16	2:13	6:26
" Kipling	9:28	2:24	6:43
" Chalybeate	9:35	2:30	6:49
" Fuquay Springs .	9:50	2:45	7:05
" Varina	10:00	2:52	7:14
" Willow Springs .	10:09	3:02	7:25
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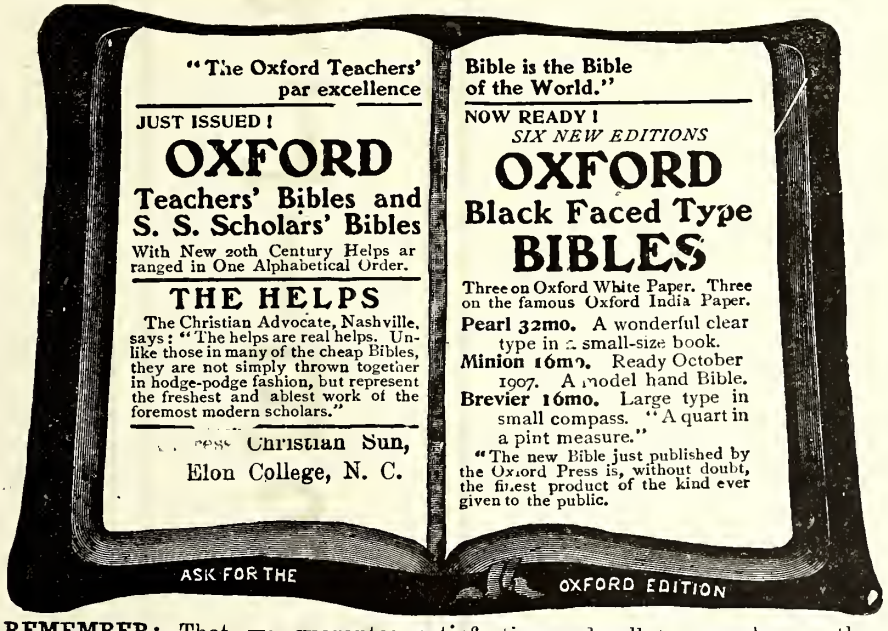
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DIED.

At Ivor, Va., July 30, 1919, Mrs. Sarah Harrison Broadbent, aged 56 years. The deceased was born in Wales. During her early life she was a captain in the Salvation Army and traveled over England, the Channel Isles and Germany. She was well acquainted with General Booth and was with him during part of her travels and labors. Her maiden name was Todd. In 1875 she married John Crother Broadbent. A loving husband and three sons—Edwin, Walter and Woolford, survive her. May God comfort them in this time of sadness. Funeral services were conducted by the writer.

R. H. Peel.

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